

The Bloomfield Record.

FRIDAY JANUARY 23, 1880.

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New York & Greenwood Lake R.R.

On and after December 12, 1879, trains will

leave New York

Train	Leave New York	Arrive Greenwood Lake
1. Local	6:00 AM	7:00 AM
2. Local	7:00 AM	8:00 AM
3. Local	8:00 AM	9:00 AM
4. Local	9:00 AM	10:00 AM
5. Local	10:00 AM	11:00 AM
6. Local	11:00 AM	12:00 PM
7. Local	12:00 PM	1:00 PM
8. Local	1:00 PM	2:00 PM
9. Local	2:00 PM	3:00 PM
10. Local	3:00 PM	4:00 PM
11. Local	4:00 PM	5:00 PM
12. Local	5:00 PM	6:00 PM

TO NEW YORK.

Train	Leave Greenwood Lake	Arrive New York
1. Local	6:00 AM	7:00 AM
2. Local	7:00 AM	8:00 AM
3. Local	8:00 AM	9:00 AM
4. Local	9:00 AM	10:00 AM
5. Local	10:00 AM	11:00 AM
6. Local	11:00 AM	12:00 PM
7. Local	12:00 PM	1:00 PM
8. Local	1:00 PM	2:00 PM
9. Local	2:00 PM	3:00 PM
10. Local	3:00 PM	4:00 PM
11. Local	4:00 PM	5:00 PM
12. Local	5:00 PM	6:00 PM

OUR WASHINGTON LETTER.

Weekly Washington Review—Extra
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WASHINGTON, D.C., Jan. 17, 1880.

One of the most important reports that has been transmitted to Congress is that of Postmaster General Felt in response to a resolution of the House of Representatives calling for information regarding the extent to which mails have been used by the various companies. It not only contains information regarding that particular subject, but outlines the various methods employed by organizations of fraudulent schemes for obtaining money through the agency of the mails. Six different varieties of swindling concerns are referred to in the report, and it is expected that all of these institutions will be rooted out with the utmost dispatch. Many thousands of dollars will therefore be saved to the Government. It is hoped by our credulous citizens in some more worthy direction. The articles of incorporation of the Nicaragua Inter-Oceanic Canal have been prepared by Admiral Ammen, and the name of General Grant appears first in the list of incorporators. In order that patriotic and patriotic citizens will be benefited by the use of the funds of the company, the article provide that the Treasury and Sub-Treasury of the United States shall be the authorized depositories of all moneys. The books of the company are to be thoroughly examined by competent Government officers, and the conditions are to be carefully guarded.

There appears to exist quite an earnest effort upon the part of some portion of the House of Representatives to organize an anti-Grant movement, on the ground that to give a third term to any man would be to violate both the letter and the spirit of our institutions. They claim not to have any personal hostility to Grant but make what they call high constitutional ground a principle. It is known that the movers in this view of the situation are strong friends of Secretary Sherman, although his name as yet does not appear as being an advocate of such a naturally inquired, if such there be, is intended directly or indirectly to favor Secretary Sherman's claims to the nomination.

There is considerable talk about a refunding scheme at 3.50 per cent, and Senator Merrill introduced a resolution having in view to ascertain the practicability of such a scheme to the late of interest in the refunding of any portion of the National debt. The Ute Indians are in Washington and are being entertained by the Government at a hotel, in very comfortable style. Orray, the thief has had an interview with Secretary Schurz in which he exhibited diplomatic talents of no mean order. The Indian Committee of the House of Representatives will begin at once the investigation into the causes of the late massacre. The Committee it is understood will sit with closed doors.

Before the Committee on Public Buildings and grounds, there are bills providing for the erection of 40 new public buildings in various parts of the country. Pittsburgh, Pa., is to have one which when completed is to cost not over \$750,000, and Cleveland, Ohio, is to have also one, to cost \$150,000. The House Committee on appropriations has decided to appropriate \$300,000 for the fees of the United States Marshals and their deputies, for the current fiscal year. This item was the great bone of contention last session, and was the principal means of the failure of the civil service appropriation bill of the Forty-fifth Congress.

The First Assistant Postmaster General is making strenuous efforts to introduce a reform in the addressing of letters. Special instructions have been issued to Postmasters and other officials, to exercise great care in the adoption of names for Post Offices

so as to prevent confusion. Care must be taken to ascertain that there is no such name, as it is proposed to adopt, already on the list as an established Post Office. All prefixes such as "East," "Centre," "New," "North," "South," or "West" must be avoided. It is surprising to find in the Post Office Directory how many towns there are having either in whole or in part the same name. This is productive of great confusion, which it is considered desirable to prevent in the future.

The Reception of the President on Tuesday evening was largely attended and greatly enjoyed. The ladies of the ladies were exceedingly beautiful, and Mrs. Hayes was as gracious as usual to the guests of the evening, and is winning golden opinions by her courteous affability.

It is a source of regret to the citizens of Washington that the Hon. Horatio King has discontinued his literary re-unions. The Unity club however, founded upon the same idea, supplies the wants of the public in that direction. The receptions are highly interesting as well as instructive.

JOHN RUSKIN'S LETTERS TO THE CLERGY ON THE LORD'S PRAYER.

The Contemporary Review for December prints a series of letters by John Ruskin, the eminent English writer upon Art and other subjects. The letters were written for the attention of the clergy in general, but addressed particularly to the Rev. P. A. Maleson, Mr. Ruskin's intimate friend. In introducing the letters to the public, Mr. Maleson takes occasion to say—"The draught may be a bitter one for some of us, but it is a salutary medicine, and we ought not to shrink from swallowing it." "If we do go forward straight in the direction which Mr. Ruskin points out, I know we shall come, sooner or later, to a chasm right across our path. Some of us, I hope, will undoubtedly cross it."

The letters, we think, are well worth reading and study by thoughtful people on this side of the Atlantic, and hence we proceed to give those which seem most striking and vitally important a place in these columns. The first two letters are mainly introductory. In his third, Mr. Ruskin asks if "the Gospel of Christ can be put into such plain words and short terms as that a plain man may understand it?" In his next he suggests that the Lord's Prayer, rightly explained, tells how the Gospel is to be unfolded. We give the next and several of the succeeding letters complete:

LETTER V.

BRANTWOOD, 10th July.
My meaning, in saying that the Lord's Prayer might be made a foundation of Gospel-teaching, was not that it contained all that Christian ministers have to teach; but that it contains what all Christians are agreed upon as first to be taught; and that no good parish-worship pastor in any district of the world would be glad to take his part in making it clear and living to his congregation.

And the first clause of it, of course rightly explained, gives us the ground of what is surely a mighty part of the Gospel—its "first and great commandment," namely, that we have a Father whom we love, and are required to love, and to desire to be with him in Heaven, wherever that may be.

And to declare that we have such a loving Father, whose mercy is over all His works, and whose will and law is so lovely and lowly, that it is sweeter than honey and more precious than gold to those who can "taste" and "see" that the Lord is Good—this, surely, is the most pleasant and glorious good message and spell to bring to men—as distinguished from the evil message and accursed spell that Satan has brought to the nations of the world instead of it, that they have no Father, but only a "commanding fire" ready to devour them, unless they are delivered from its raging flame by some scheme of pardon for all, for which they are to be thankful, not to the Father, but to the Son.

Supposing this first article of the true Gospel agreed to, how would the blessing that closes the epistles of the Holy Ghost, "the fellowship of the Holy Ghost," the most tender word being that needed of the Father?

BRANTWOOD, 12th July, 1879.

I wonder how many, even of those who honestly and attentively join in our Church services, attach any distinct idea to the second clause of the Lord's Prayer, the first petition of it, the first thing that they are ordered by Christ to seek of their Father?

Am I unjust in thinking that most of them have little more notion on the matter than that God has forbidden "bad language," and wishes them to pray that everybody may be respectful to Him? Is it any other otherwise with the Third Commandment? Do not most look on it merely in the light of the Statute of Swearing? and read the words "will not hold him guiltless" merely as a passionate intimation that whoever carelessly swears may let out a round oath, there really is something wrong in it?

On the other hand, can anything be more tremendous than the words, themselves—double-negatives: "For other sins there is washing; for this, none!" the seventh verse, Ex. xx., in the Septuagint, marking the real power rather than the English, which (I suppose) is literal to the Hebrew.

To my layman's mind, of practical value in the present state of the Church, nothing is so immediate as that of explaining to the congregation the meaning of being gathered in His name, and having Him in the midst of them, as, on the other hand, of being gathered in blasphemy of His name, and having the devil in the midst of them—presiding over the players which have become an abomination.

For the entire body of the texts in the Gospel against hypocrisy are one and all nothing but the expansion of the threatening that closes the Third Commandment. For as "the name whereby He shall be called is the Lord our Righteousness"—so the taking of that name in vain is the sum of "the desecration of the name of the Lord our Righteousness." Without dwelling on the possibility—which I do not myself, however, for a moment doubt—of an honest clergyman's being actually to prevent the entrance among his congregation of persons leading open wicked lives, could they have made their visitings to the purposes of our meetings than the difference between the present and the probable state of the Christian Church which would result, were poor people to come to church, to get wicked rich ones to stay out of it?

Let us, in any discussion of such question, it might be, as it too often is, alleged that "the Lord's Prayer" is the heart of the matter, and let me be permitted to say—with as much positiveness as may express my deepest conviction—that, while indeed it is the Lord's business, to look upon the heart, it is the pastor's to look upon the lips and lips; and that the fondest out of the thief and the street-walker, are in the ears of God—sinner as the hawk's cry, or the goat's murrain, compared to the responses, in the Church service, on the lips of the usurper and the adulter, who have destroyed, not their own souls only, but those of the outcast ones whom they have made their victims.

It is for the meeting of the clergy themselves—not for a layman addressing them—to ask further, how much the name of God may be taken in vain, and profaned instead of hallowed—in the pulpit as well as under it.

Ever affectionately yours,

J. RUSKIN.

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